

UNION *and* ZEAL
AMONG
PROTESTANTS

Earnestly Recommended,

FROM

Their present imminent Danger *of* and
by POPERY,

WHICH

Was long since FORETOLD by the Famous
DE WIT and Archbishop *USHER*,
as the certain Consequence of their unhappy
Divisions.

With a PLAN for the Service of the Govern-
ment, and their *mutual Preservation*, submitted to
the Public.



L O N D O N :

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Union and Zeal among Protestants recommended, from the fatal Consequence of their Divisions, long since FORETOLD by the famous De Wit and Archbishop Usher.

My Fellow-Protestants,

“**T**HE Blessings are many and great, (to borrow the noble Sentiments, dictated by one of the greatest Men, and best Protestants in the present Age) which we have, thro’ a long Series of Years, enjoy’d under the most just and legal Government. This must kindle in every Breast the warmest Resentments against the wicked Attempts, now set on Foot by the Foreign and Domestick Enemies to our most gracious Sovereign, King *George’s* Right to his Crown, and his People’s true Interest. It becomes us to lay hold of every Opportunity, to declare, in the most effectual Manner, that we are not so insensible as to be content to part with the free Exercise of our holy Religion, and the secure Enjoyment of all our legal Rights and Properties, in Exchange for the Darkeness and Chains of Popery, and the Miseries of arbitrary Power, model’d and directed by *France*.”

“ Let the World see, we know and feel the Value of the Happiness we enjoy, in common with the rest of our Fellow Subjects, under a King, who has, in a steady, unwearied Course, made the Laws the sole Measure of his Administration: ”

stration: And that we are well apprized what distinguishing Marks of furious Zeal, we his Majesty's Protestant Subjects shall meet with, if we do not exert all our united Endeavours, under the Providence of a good God, to guard successfully against the greatest Evils that can befall our happy Constitution; The Evils of faithless Popery, and relentless Bigotry, arm'd with Power."

" Let us show, we have so deep a Sense of this, as to convince the World, that we esteem our Prayers for his Majesty to be truly Prayers for ourselves; our Zeal for his Preservation to be Zeal for our own; our Efforts for the Security of his sacred Person, and the Protestant Establishment in his Royal Family, to be Efforts for the Security of ourselves; and that we acknowledge, we cannot grow indifferent to these, without throwing off all Regard to ourselves, our Posterity, our Religion and our Country."

But, my Brethren, be we never so united in our Zeal for the Blessings here enumerated; yet if we be not united amongst ourselves, and that upon Principles *truly Protestant*, our Zeal will be contemptible to our Enemies, useless to our Sovereign, and may be hurtful, if not destructive, to one another.

There ever *was*, there ever *will be* among Christians and Protestants, such as are weak in the Faith. They cannot all see every Doctrine in their Bibles which others do; nor assent unto the Truth of what they think they see, with the same Assurance, or, as of equal Importance, as some

some of their Brethren may: and if we will not treat them as the Disciples of our great Lord and Master, notwithstanding these Differences, if we will not receive them into our Christian Love and Confidence; we break the Bond of Christian *Unity* and *Strength*; become so far a House divided against itself, and at this Time, against our King, against our Country; and *cannot stand*.—The BIBLE, the BIBLE is the Religion of Protestants. Let us then call no Man *Master* but *Christ*; no Rule *canonical*, but *his*. Let us allow every one to search the Scriptures, and judge for himself, what is revealed there; and account him no less, but more a Christian, a Protestant for doing so, tho' in Consequence of such Enquiries, he may differ from us. To do otherwise, is to engross Christian Loyalty as our own peculiar, in Contradiction to others, equally the loyal Subjects of Christ's Kingdom. The *sincere* are all united to Christ, as their common Head, and are *real Christians*, *real Protestants*, notwithstanding such Differences. Let us account them so: This is the Way to maintain a Christian Esteem of them, a Christian Affection for them, and a Christian Behaviour towards them. And let us not only account one another *Fellow-Christians*, *Fellow-Protestants*; but as to our religious Character, let us call one another nothing else. Let no Distinction, at least at this critical Season, be named amongst us, besides *Christian* and *Anti-Christian*, *Protestant* and *Papist*. Dividing Appellations among us lead us to forget our strict Union to our great Lord, and to one another;

and to neglect the more peculiar Duties that arise from this Union. St. *Paul* severely rebukes the *Corinthian* Church for using such invidious Distinctions, as a virtual *dividing of Christ*, an Instance of their *Carnality*, and of their *walking as Men*.

Christianity in the *Rule* is the *Original*, and like its Author, perfect: Christianity in *us* is the Copy only, and partakes of the Imperfection of the Copyist. Men's different *Education*, their different *Talents*, their different *Opportunities* may lead them to form different practical Sentiments, tho' they have the same Rule to be their Guide, and tho' Sincerity in the Main should direct and conduct their Enquiries after Truth.— A Variety of religious Practices is the natural, the honest, the laudable Effect of a Difference in their practical Sentiments. It is an Argument of the Uprightness of their Hearts, while it is a Proof indeed of the Darknes of their Minds. This Variety in the *Means* is a greater Evidence that their *End* is the same, *viz. To commend themselves to every Man's Conscience in the Sight of God*, than if there was no Variety. Where Religion is a meer Piece of Craft, made to bend to some secular Interest or Views; a common Interest will turn all their religious Practices into one common Stream. But it is not often, if ever so, where Sentiment and Principle govern. Here Conscience itself will (agreeable, and in Proportion to their different Sentiments) fling them into different Paths. So that this *Variety* is the *Beauty*, rather than the *Blemish* of imperfect

fect Christians. To see Men approaching the same Deity, thro' the same Mediator, and by the promised Aid of the same divine Spirit, under a conscientious Variety in other Things, shews the Power of religious Principles, an inward Reverence of Deity, and an holy Solitude for the Divine Acceptance, in a much more convincing Manner, than to see the Rest like so many Sheep or Beasts, following blindly or securely the *first* in the Flock or Herd. It is but like the agreeable Variation in Features and Complexions, in Voice and Gestures among Men: While the great distinguishing Lines of Humanity appear one and the same in the whole Species. A dull Uniformity under differing Sentiments looks more like a State of Vassalage and Slavery, than Christian Liberty.——Meer *Distinction* among Christians or Protestants is not the Thing that hurts them. It is the *lording* it over one another's Faith and Practice; the *judging* and *despising* one another, on the Account of these differing Sentiments and Practices that threatens us. And *Uncharitableness* and *Pride* are the inward Springs of this Censoriousness and Contempt, with which such Christians load one another. Did they *love* their Brethren as themselves, they would be more *candid* in judging them; did they think of others *more highly* than themselves, they would not *despise* those who differ from them. *Who is a wise Man, and endued with Knowledge amongst us? Let him shew out of a good Conversation his Works with MEEKNESS of Wisdom. But if we have bitter envying*

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and strife in our Hearts, let us not glory, nor lye against the Truth. This Wisdom descendeth not from above, but is earthly, sensual, devilish. For where Envy and Strife is, there is Confusion or Tumult, and every evil Work; even such as will rend and tear the Members of Christ's Church, and at length leave them a Prey to the common Enemy.

To corroborate what I say, let us hear the prophetic Warnings of two very eminent Men in their Way, a Statesman and a Divine, the famous *De Wits*, and Archbishop *Usher*.

The former introduces his *Prediction* with a lively *Parable*, taken from the lofty Trees and low Shrubs; one representing the ambitious and covetous among Christians; the other, such as are careful and laborious.

“ Our Lord *Jesus Christ*, and his Disciples, says *De Wits*, have abundantly taught, and by their Lives and Death confirm'd to us this Truth: That Men, without any Regard either to Sovereign or Subject, ought not to compel one another exteriorly to do or not to do any Thing, but to persuade by Argument, and convince them by good Examples of Life, to the end that what they do may be done willingly and with a free Heart: We see nevertheless, that the mighty *Roman Emperors* and their great Subjects would give so little ear to this good Reason and Justice of those weak Men, but powerful Teachers, that within the first three hundred Years, they nine several Times cruelly persecuted those patient and virtuous Christians, and, as much as in them lay,
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rooted them all out, or compelled them, by the Advice of their Heathenish Priests, to pay an exterior, tho' but feign'd Adoration to their false Gods; and so to conform their Lives to the Doctrine of those Priests."

"Nevertheless we read in History, that these so reasonable and virtuous Christians, during their low and persecuted Condition, truly converted an incredible Number of *Heathens* and *Jews* to the Christian Faith meerly by Force of Truth, which they confirm'd by their good Lives, and by Constancy in all their Sufferings, without ever making use of any Violence whatsoever; but that by the Means of the first Christian Emperor *Constantine*, they were no sooner grown over the Heads of those of the other Persuasion, but they contented themselves no longer with being favoured by the temporal Power more than the *Heathens* and *Jews* were, but contrary to all good Reason, and the Doctrine of the primitive Christians, they stir'd up the second Christian Emperor to take away from the *Heathens* their Temples, and to forbid them the Exercise of their Religion upon Pain of Death. And soon after, those *Roman* Emperors having embraced the Christian Faith, sent Commands to all their Governors to drive away the Teachers or Priests of the *Heathens* out of the whole *Roman* Empire, and to burn all their Books that were written in Defence of Paganism, or against the Faith of the Christians."

"The Christian Bishops having thus got the Ears of the Emperors, and living at Court, wander'd
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so far astray from the true Paths of Christianity that teaches us to suffer in Patience, and use no Violence to others, but to persuade by Arguments those whom we mean to convert, that they had no sooner got rid of their *Pagan* and *Jewish* Opposers, but they turn'd themselves against all other Teachers and their Assemblies; who tho' they did not agree with them in every Point of Doctrine, where nevertheless more zealous and better Christians than those Court Bishops themselves; who, in Opposition to all other Teachers that differ'd from them both in Life and Doctrine, and by consequence seem'd to reprove and rebuke them for theirs, and that they might have a fair Pretence of persecuting, banishing and putting them to death, did from time to time, under the Emperors Favour and Protection, summon Councils to meet and judge the Differences between them; and which were always composed of such Bishops and Members, as would not fail to condemn as Schismatics and Heretics, and banish out of the *Roman* Empire, all such Christians as the Court Bishops pleased to direct them."

"Which Persecution of Heretics, under the Name of *Manichees*, *Donatists*, *Arians*, *Novations*, *Macedonians*, *Pelagians*, *Nestorians*, *Eutychians*, and many others, continu'd so long among the Christians of the East, that that Empire became thereby so weak, that at length those lofty Persecutors, and the low Christians whom they would have rooted out, were attacked by a greater Power, and fell most of them into the Hands of the *Mahometans*."

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“ Mean while the Bishops of *Rome*, like so many *Italian* Cypresses, renown’d for their towering Ambition and Power, arrived to that Height, not by Argument nor Force of Truth, but by persecuting and using Violence to the *Heathens*, and by stirring up many Uproars and bloody Wars among the *Christians*, that they compell’d the brave *German* Emperors, the *Henry’s*, the *Frederick’s*, and the *Lewis’s*, to submit their Necks to their tyrannical Yoke. Nor may we forget to mention how about that time, those haughty Popes of *Rome* glutted themselves with the Blood of many Christian Martyrs, as the *Albigenses*, the *Waldenses*, the *Wickliffists*, and many others, for that they differ’d in Opinions of Faith from the Church of *Rome*. ”

“ Atlength came *Martin Luther* with his Disciples, who discover’d and prov’d many Errors of that Church: His Opinions found Belief in the Northern Countries and in the Upper *Germany*; and he and his Party, by keeping themselves out of the hands of the Popes, grew by degrees to that height, that like stubborn Northern or *German* Oaks, and contrary to all good Reason and Truth, they persecuted and drove by force out of their Countries and Cities all other Reformers who any way differ’d from their Opinions. In like manner too, after this, the *English* and *Scotch* Protestants, who were most in favour at Court, finding themselves, like so many *Scotch* Lindens, grown up to a great height, barbarously punish’d or drove out of their Countries, under the names of *Puritans*, *Brownists* *Nonconformists*,

&c. all the Reformers and Reform'd Christians, who were not so well regarded at Court, and differ'd from them in a few things of little Importance."

"And every one knows that the Reform'd Christians in these *Netherlands*, have, under several Names, gone thro' and suffer'd dreadful Persecutions that the Popes and *Spanish* Priests inflicted on them: nor ought we to be ignorant that some of those who had the good fortune, like *Flemish* Poplars, to outstrip the other Trees, have almost all of them follow'd the same steps, and contrary to the Religious Peace which they had solemnly sworn to observe, first to forbid the Mass, and then, under the Name of Hereticks or dangerous Innovators, hinder'd the Assemblies of such as differ'd in the least from their Opinions, as the *Socinians*, *Remonstrants*, *Cartesians*, and others; and by that means drove all the Inhabitants of those Perswasions out of these Countries as it has been seen in 1578, 1618, 1673, and in the following Years."

"Now from all these Persecutions of these high Reform'd Trees to destroy and exterminate the lower, and the Shrubs, who differ'd in Opinions from them, in all the above-mention'd Countries and Cities of *Europe*, it will *certainly follow*, unless God be wonderfully pleas'd to prevent it, that all those that have separated themselves from the See of *Rome*, and who are now grown so high in their own Countries, will nevertheless, by thus persecuting and oppressing their lower Brethren, so weaken the number of the Protestants

testants, that as well the high as the low Trees, the Persecutors as the persecuted, like so many worn out Oxen, no longer fit for the toilsom Plough, must again submit to bend their Knees before the *Romish* Altars, and there be miserably offer'd up in Sacrifice to the Church of *Rome*, and to the Ambition of her luxurious Priests."

"And when things are once arriv'd to this deplorable Condition, when men come to be thus deprav'd in their Opinion, when Learning and Arts shall be again discountenanc'd, and our Persons and Estates subject to the Will of one Ecclesiastical Tyrant, all *Europe* will then become so weak that it will *certainly fall a Prey* to the prevailing Power of the *Mahometans*: And therather, for that those Infidels permit the Exercise of their Religious Worship to all the old Inhabitants that differ from them in Opinion, as well as to those, who, driven from other Lands, take shelter among them; and protect them from all the Violence of their too zealous and haughty Mussulmen."

"To conclude therefore, we say, that the Instruction we learn by this Fable is, that men in high Stations are commonly so petulant and riotous, that they are wont to contemn and prey on their Inferiors; nay, even to destroy them, tho' generally their own Destruction follows."

We proceed now to the *other Prophecy*.

"ARCHBISHOP USHER (says Dr. *Downname**) was one that abhorred *Enthusiastick Notions*; he was too great, considerate, rational, and know-

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* See the Archbishop's Life wrote by the Doctor, and prefixed to his Body of Divinity, &c.

ing to admit of such Freaks and Whims; but he profest, *That several Times in his Life he had many Things imprest upon his Mind, concerning future Events, with so much Warmness and Importance, that he was not able to keep them secret, but lay under an unavoidable Necessity of making them known.* He really gave out several *Predictions or Prophecies of Things, a considerable Time, before they came to pass, and of some not yet accomplished."*

" *He foretold (says Dr. Bernard) the Rebellion in Ireland forty Years before it came to pass, with the very Time in which it should break forth.* In the Year 1601, preaching before the State of Dublin, in his Application he mourned over that Toleration which was just then allowed to the Popish Idolatry, * and alluding to Ezek. iv. 6. concerning the Prophets *bearing the Iniquity of Judah forty Days, the Lord therein appointing him a Day for a Year;* He made then this direct Application in relation to that *Connivance of Popery, viz. From this Year will I reckon the Sin of Ireland, that those whom you now embrace shall be your Ruin, and you shall bear this Iniquity.* This Prediction was exactly true, (says the Dr.) for if you reckon from the Year he preached it in, to the Year the Rebellion and Destruction of Ireland began, done by those *Papists and Popish*

* For what Reason the Archbishop disliked the Toleration of Popish Idolatry, let the Earl of Chesterfield's Speech to both Houses of Parliament, at Dublin, explain. " Their speculative Errors, says that noble Lord, would only deserve Pity, if their pernicious Influence upon Civil Society did not both require and authorize Restraint." See the London Gazette, N^o 8476.

pish Priests then connived at, which was 1641, you'll find it was just forty Years.—And that which makes this much more observable is, that the nearer the Time approached, the more confident he was, *that it would be accomplished, and was even at the Door*: This, (the Dr. goes on) I often used to wonder and admire at, because there was no visible Appearance of any thing that had a Tendency that way: But more especially, says he, did I wonder, when in the Year before the Rebellion broke forth, he taking his Leave of me, being called into *England*, advised me to a serious Preparation for *heavy Sorrows and Miseries I should see, before I saw him again*; this he delivered with as great Confidence, as if it had been within the View of Sense."

" In his Book called *Ecclesiarum Britannicarum Antiquitates*, p. 556 the Bishop has (says the Revd. Mr. *Clark*) this remarkable Passage, after he had largely related the Manner of the utter Destruction of the *British* Church and State by the *Saxons*, about the Year 550, as he found it in *Gildas*, he gives two Reasons why he was so prolix in setting it down, " 1. That the Divine Justice might the rather from thence appear to us, the Sins of Persons of all Sorts and Degrees being then come to the Height, which occasioned not only shaking of the Foundation of the *British* Church and State; but the very Destruction and almost utter overturning them. 2. That we now might be in the greater Fear, that our Turn also is coming, and may be minded of that of the Apostle *Rom. ii. 22. Behold the Goodness and*

and Severity of God: On them which fell, Severity, but towards thee Goodness, if thou continue in his Goodness: Otherwise thou also shall be cut off.”——“ Upon the Confusions and Divisions in England, in Matters of Religion, says Dr. Downe, he would foretell sad Consequences as the Punishment of them: Many of which I myself have seen, says he; I pray God neither I nor my Posterity may be convinced he was a Prophet, in the fulfilling what is yet unaccomplished. “ He refers particularly to what Archbishop Usher delivered in a Sermon of his before a great *Auditory*, 1 Cor. xiv. 33. *God is not the Author of Confusion, but of Peace, as in all the Churches of the Saints.* Mr. Clark has related it more at large. “ At the last Time of his being at *London*, says he, the Archbishop much lamented “ with great Thoughts of Heart, the woeful “ Disunions, and the deadly Hatred which he “ saw kindled in the Hearts of Christians one “ against another, by Reason of their several “ Opinions in Matters of Religion.—He was “ confident, that *Priests, Friars, and Jesuits,* “ and such like *Popish* Agents, sent out of their “ Seminaries from beyond the Seas in sundry “ Disguises, were at the Bottom; and he was “ perswaded, that if they were not timely prevented by a severe suppressing of them, the “ Issue would be either an Inundation of *Popery,* “ or a Massacre, or both; adding withal, how “ willing he was, if the Lord so pleased, to be “ taken away from that *Evil to come*, which he

“ confidently expected, unless there were some
 “ speedy Reformation of these Things.”

“ I remember, says Dr. Bernard, a Speech of his in the Year 1624, uttered before many Witnesses, which he hath often confirmed since, viz. *That the greatest Stroke of the Reformed Churches was yet to come; that the Time of the utter Ruin of the See of Rome should be, when she thought herself most secure; according to that Text, Rev. xviii. 7. &c. She saith in her Heart, I sit a Queen, and am no Widow, and shall see no Sorrow. Therefore shall her Plagues come in one Day, Death, and Mourning, and Famine; and she shall be utterly burnt with Fire; for strong is the Lord God who judgeth her. And the Kings of the Earth, who have committed Fornication, and have lived deliciously with her, shall bewail her, and lament for her, when they shall see the Smoke of her Burning: Standing afar off for the Fear of her Torment, saying, Alas, alas, that great City Babylon, that mighty City, for in one Hour is thy Judgment come.— And a mighty Angel took up a Stone like a great Millstone, and cast it into the Sea, saying, Thus with Violence shall that great City Babylon be thrown down, and shall be found no more at all.— And in her was found the Blood of Prophets, and of Saints, and of all that were slain upon the Earth.*”

“ His Farewel Sermon in, or very near the Place, where he had lived in England, upon James i. 15. *Sin when it is finished, brings forth Death*, was much observed to speak the same Things with the same Emphasis. Wherein he
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speaks of the Foulness of the Sins of this Nation, which certainly would bring great Destruction: Adding, that the *Harvest of the Earth was ripe*, and *the Angel was putting in his Sickle*, Rev. xiv. 13. Applying also that of the *Ephab* in the Vision, *Zeck. 5*, when it was filled with Wickedness, and that of the *Amorites*, who when their Iniquities were come to the full, were destroyed."

"Not long before his Death, * he being asked whether he thought that great *Persecution* (which he had formerly spoken of, to fall upon the Protestant Churches) were past, or yet to come; he then turned his Eyes towards the Face of the Inquirer, and fixing them there in a strange Kind of Manner, as he used to do, says Dr. Downname, when he spake not his own Words, and when the Power of God was upon him, said, *Fool not yourself with vain Hopes of its being past; for I tell you, what you have seen, is but the Beginning of Sorrow, to that which is yet to come on all the Protestant Churches, which e'er long will fall under a sharper Persecution than ever yet they have had upon them, and that by the cruel Hands of the Papists.*"

To close with the Words of Doctor Bernard speaking of these Things; "Now, howsoever, I am as far from heeding of Prophecies this Way as any, yet with me it is not improbable, that so great a Prophet, so sanctified from his Youth, so knowing and eminent throughout the Universal Church, might have at some special Times more than

* The Archbishop died March 21, 1655.

than ordinary Motions and Impulses, in doing the Watchman's Part, of giving Warning of Judgments approaching." Give me Leave, my Brethren, to add, in case Repentance and Reformation do not prevent the Execution; for thus the great Standard, laid down by God himself, with Respect to the seeming absolute Prediction of national Judgments, doth run. Jer. xviii. 7, 8, 9, 10, 11. *At what Instant I shall speak concerning a Nation, and concerning a Kingdom to pluck up, and to pull down, and to destroy it: If that Nation against whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them. And at what Instant I shall speak concerning a Nation, and concerning a Kingdom to build and to plant it; if it do Evil in my Sight, that it obey not my Voice, then I will repent of the Good wherewith I said I would benefit them. Now therefore go to, speak to the Men of Judah, and to the Inhabitants of Jerusalem, saying, Thus saith the Lord, Behold, I frame Evil against you, and devise a Device against you: (viz. If you harden your Hearts against my Threatnings) Return you now every one from his evil Way, and make your Ways and your Doings good. And that none may say, as the obstinate, infatuated Jews in the following Words; There is no Hope, but we will walk after our own Devices, and we will every one do the Imagination of his evil Heart: Let us remember Nineveh, when Jonah entered into the City, and cried, Yet forty Days, and Nineveh shall be overthrown. So the People of Nineveh believed God, (viz. as to the certain Connection between*

the threatned Judgment, and their Impenitency) and proclaimed a Fast, and put on Sackcloth from the greatest of them, even to the least of them.

— Who can tell, say they, if God will turn and repent, and turn away from his fierce Anger, that we perish not? And God saw their Works that they turned from their evil Way, and God repented of the Evil that he had said, that he would do unto them, and he did it not. Jonah 3. May we imitate their Example, and save ourselves also.

So much for the two *prophetical Warnings* of the eminent Danger of *Protestants* from the Perfidiousness and Cruelty of *Papists*, and their Divisions and Jealousies among themselves, grounded chiefly upon universal History, personal Observation, Scripture Prophecies in parallel Cases, and the moral Tendency of Things.

Having made our Peace with God by Repentance, our next Business, *my Countrymen*, is, by a firm Union, and entire Confidence among ourselves, and Zeal against the common Enemy, both warm and active, wise and steady, speed and extensive, to guard against the impending Ruin. Our Foes, we see, are domestic and foreign, *within* and *without*; are numerous, united, subtle, inveterate, faithless and savage, pushed on by a blind Fury to hate us and our Religion *both*, threatening the Destruction and utter Extirpation of every Thing, sacred and civil, which we ought to love and value.

— Behold, the Moment of Action draws near; the Crisis of our Country is at Hand! Our Religion, our Laws, our Liberties and Properties,
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our King, the wise, the mild, the just, the valiant Defender of them all, is the *glorious Cause* at Stake. Hark! *Now or Never!* is the Word both of *Protestant* and *Papist*. Another Battle will soon open new Scenes of Horror, or likely scatter the threatening Storm. O! BRITONS, *to Arms!* BRITONS, *Strike home!* Behold, City and Country, Clergy and Laity, Nobility and Gentry, Sovereign and Subject, all taking the Alarm! and standing up, as one Man, in the ardent Defence of the most inestimable Blessings! Let not a Handful of faithless Traitors at Home, tho' abetted by perfidious Oppressors and Tyrants abroad, easily wrest them from you! Let those blind and captivated Rebels cringe to an Idol, and rattle in their Chains, in their wild and unblest Highlands, by themselves! Shall our *Canaan*, *Immanuel's Land*, the Delight of Heaven, the Envy of the *Papal* Kingdoms around us, tamely submit to their gloomy Superstitions and unmanly Vassalage! Shall these Monsters of Men, these Beasts of Prey, that creep out of their obscure Dens, oblige us to exchange Light for Darkness, Riches for Poverty, Liberty for Slavery, the pure Worship of God for Corruption, Superstition and Idolatry! and shall they compel us to do it, not by the Force of Argument and Perswasion, but by Fire and Faggot, and all that merciless Train of Cruelties, which *Papal* Tyranny ever taught its benighted and savage Votaries!—Let them boast, *A Confederacy! A Confederacy!* Let *France* and *Spain*, let *Rome* and *Hell* be on their Side; and let them compass us about like Bees; yet in the Name

of the Lord we will destroy them.—See under the Altar the Souls of them which they have slain for the Word of God, and for the Testimony which they held, crying with a loud Voice (louder by far, and more effectual, than the Rorings of these Savages in the Day of Battle) *How long, O God, holy and true, dost not thou judge and avenge our Blood on them that dwell on the Earth.*

Did not the pretended Grandfather of this bold Invader of our civil, and religious Rights fall before our Great Deliverer? A sure Prefage of the approaching Fate of him who is embark'd in the same inglorious, unrighteous Cause *. The Prince of Orange, tho' dead, yet speaks unto us. Let his noble Sentiments and generous Resolutions fire our Breasts with the same Fortitude and public Zeal. “ Our Duty to God, “ says the immortal Hero, obliges us to protect “ the Protestant Religion; and our Love to Mankind, your Liberties and Properties.—Let the “ World now judge, if our Pretensions are not “ just, generous, sincere, and above Price, since “ we might have had even a Bridge of Gold “ to return back; but it is our Principle and Resolution, rather to die in a good Cause, than “ live in a bad One; well knowing that Virtue and true Honour is its own Reward, and “ the Happiness of Mankind our great and only “ Design.” †

My Countrymen, tho' it is easy to prove from the most authentic History, sacred as well as pro-

* *Esther* vi 13.

† See the Prince of Orange's Declaration to the Gentry who waited upon him at Exeter, Nov. 15, 1688.

profane, that the Power of the Crown is only a *Trust*, and not an *Inheritance*; and that the Election of Kings is in the People; nay, to prove, that the Family of *Stuarts* was from an *illegitimate Line*, and settled by Act of Parliament in *Scotland*; had the Pretender, of a suspicious Birth, been beyond Dispute, a *Legitimate Descendant* from that Family: Yet to fortify the Minds of the weak and ignorant, who have neither Leisure nor Capacity to enquire into the stupid and senseless Claims of *Hereditary* and *Indefeasible Right*, let us hear what the Voice of the whole Nation, *viz.* the Nobility, Gentry, and Commonalty (the best and most equitable Judges) have determined, in this *interesting* Point,

“ We hope (say they, when they were assembled
 “ at *Nottingham* to assist that glorious Prince)
 “ all good Protestant Subjects will with their
 “ Lives and Fortunes be assistant to us, and not
 “ be bugbear’d with the opprobrious Terms of
 “ Rebels, &c. by which they would fright us,
 “ to become perfect Slaves to their tyrannical
 “ Insolencies and Usurpations. For we assure
 “ ourselves that no rational and unbiass’d Person
 “ will judge it REBELLION to defend our
 “ *Laws and Religion*, which all our Princes
 “ have sworn at their Coronation. We own it
 “ REBELLION to resist a King that governs by
 “ *Law*; but he was always accounted a *Tyrant*
 “ that made his *Will* the *Law*; and to resist
 “ such a one, was justly esteemed no Rebellion,
 “ but a necessary Defence.”

What

What our Fore-fathers then have so gloriously begun, under the Conduct of that illustrious Prince, let us, *my Countrymen*, endeavour to maintain and perfect, under the auspicious Reign of our only rightful Sovereign King *George*. His own Crown and Dignity, the Interest and Honour of his August House are all embarked in the same Vessel. Let us repose a becoming Confidence in his Counsels and Arms; do every thing to strengthen his Royal Hands, and to encourage his heroic Mind. Every Plebeian as well as Gentleman has a Capacity, has an Opportunity to serve his God, his King, his Country (for it is the Cause of all) in some Shape and Degree or other. Rich and poor, high and low, none are exempted, at Liberty to stand Neuter. Every one should sling in his Mite. It is very excusable, it is highly laudable, it is their incumbent Duty to do so; such Service may sometimes prove not contemptible, King *Solomon* himself being Judge. *There was a little City, and few Men within it: and there came a great King against it: Now there was found in it a poor wise Man, and he by his Wisdom delivered the City. — Then said I, Wisdom is better than Strength; nevertheless the poor Man's Wisdom is despised, and his Words are not heard, Eccles. ix. 14, 16.* But whether they shall be regarded, or not; he has discharged his Conscience, and will have the Testimony of that for his Rejoicing.

The following *Plan* is the Author's *Mite*: If it occasions a *better*, or prevents a *worse*, a valuable End is obtained, and he thinks himself abundantly

abundantly rewarded. The *Design* of the Plan is to provide in various parts of the Kingdom, any Number of disciplined Men the Nation may want, without any immediate Expence to the Government, 'till they are draughted off, to be mixed with the rest of his Majesty's regular Forces.

Query I. Whether the ASSOCIATION among *Protestants*, against the common Enemy, should not at this Juncture be *universal*?

Answer. As at this important, critical Con-
juncture, the *Danger* is *universal*; no *Protestant*,
we conceive, should stand *Neuter*. To do
so, is to be a Traitor to his King, his Country,
and himself; nay, it is to be false to the Pro-
testant Interest *abroad*, as well as at *home*. It is
a common Cause; even Dissenting Protestants
consider it as such, and are ready to act accor-
dingly. The Reverend Mr. *Chandler*, in his ex-
cellent Sermon *on the Danger and Duty of good*
Men under this unnatural Invasion, speaks (as
we are persuaded) the Sentiments of the *whole*
Body, p. 22, 23. “ Shew, says he, by the rea-
“ diest Concurrence in all wise and vigorous
“ Measures, that even *the Church of England as*
“ *established by Law* is the Object of your Care,
“ as a Part, and *valuable Part* of the Protestant
“ Interest; and that tho' in some Things you
“ think yourselves bound in Conscience to *dis-*
“ *fer from her*, you will not see her insulted,
“ threatned, and endangered by her and your
“ avowed Enemies, lend all the Assistance you
“ can

“ can to suppress them, and shew the World
 “ you are not for *mending Churches*, by Rebel-
 “ lion and Treason, by Violence and the Sword;
 “ and thus make your grateful Acknowledg-
 “ ments to a Government and Establishment,
 “ which shew you that Protection which as *good*
 “ *Subjects* you have a *natural Right to*, by mak-
 “ ing their Cause your own, and living and
 “ dying in the Defence of your united Interest.”

Query 2. Whether the Church of *England* as
 established by Law and Protestant Dissenters, in
 order to promote the common Cause, should
 act only in Concert with one another? Or, should
 they rather, at such a Time as this, act, each of
 them, separately as a Body by themselves?

Ans. Be it *this Way* or *that*, it matters not
 much; so that the important End be still in
 View, and the Work be carried on with mutu-
 al Vigour, Harmony and Confidence. Not but
 that, as their *Interests* are *united*, an *united De-*
fence of them would have its *special Advantages*,
 supposing the united Effort to be *equally vigo-*
rous, and made *professedly* by both; like the
 ASSOCIATION at *Antrim* in *Ireland*, in which
 the *Presbyterian Dissenters* are *expressly* mention-
 ed with the Protestants of the *established Church*.
 The greater *Oneness* there appears at this Time
 in his Majesty's Protestant Subjects, the greater
 their Strength, the greater their Weight, both
 at Home and abroad. This Coalition of all the
Parts communicates Courage and Stability to
 the *Whole*, and tends more effectually to discon-
 cert, and dispirit the Enemy.—But rather than
 the

the Work itself should die for want of such Union, or be faintly pursued *together*, or managed with jarring Competitions and Jealousies; or than the silent Assistance of Protestant Dissenters should be wholly lost in the promiscuous Croud of Subscribers; there are many weighty Reasons on the Side of a separate Subscription, at least, by them. If they only act promiscuously in Concert with others, their comparative Weakness indeed may be concealed thereby: But will not their Loyalty and Zeal, in a great Measure, be concealed too, especially consider'd as a Body? Nay, will it not be easy for an Enemy to search out, collect, and expose their comparatively small Subscriptions, notwithstanding? Whereas, if what they do, be done professedly with others, or apart by themselves, their Zeal will, probably, be much more general, vigorous, and active, as well as visible. And their Subscriptions, tho' comparatively small, will not seem small from a Body of People, who have neither *civil, military*, nor *Church* Preferments to enrich them.

Query 3. Whether, if Protestant Dissenters should make a Subscription separate by themselves, it should be by Gentlemen of the several Denominations among them, in an *indiscriminate* Manner, without any *previous* Representation of the Design to their *respective Bodies*? Or, whether every Denomination should be *first* invited, as such, to concur, and to unite their Force?

Ans. If the latter takes Place, the Zeal and Loyalty of the *whole Body* will be the better demonstrated to the world; and every Insinuation

to the Injury of *any Part* will be more effectually confuted. Not to mention, that such a *professed* Union among themselves will make them more considerable in the Eyes of the Government, and more useful to the Public, as it will intimidate the Enemies, encourage the Friends of the Government, and excite in every Denomination, and the several Members thereof, a more free, chearful, and liberal Contribution.

Query 4. Whether this Effort by Churchmen and Dissenters should be confined to the Cities of *London* and *Westminster only*; or, extended to the *Country also*?

Ans. If it be extended to the *Country also*, the *whole Body* of Protestants will be more thoroughly awakened, and greatly animated; and their Aid to the Government more generally communicated. It will be a cementing Act between Churchmen and Dissenters, and between Dissenters themselves; and be no inconsiderable Addition to the Nation's Strength, and their several Contributions.

Query 5. Whether it should be an Attempt to raise *Money only*, to inlist a certain Number of Men for his *Majesty's* Service; or, to raise *Men also*?

Ans. If to raise *Men also*, the Loyalty of those they raise, (whether *Churchmen* or *Dissenters*) may, by this Means, be more certainly known; and their Courage and Attachment to his Majesty's Person and Government, and to the Protestant Interest, more depended upon. To take no Notice, that the Recruits raised this Way will

will be probably not only much more numerous, but more speedy, and with less Expence.

Query 6. Whether the Men they raise, shall be a Part of his Majesty's *regular Forces*, under *Martial Discipline*; but to be discharged, according to his Royal Promise, half a Year after their Inlistment, if they desire it; supposing the Rebellion to be then suppressed, or as soon as it is suppressed? Or, whether they shall be raised upon any other Foot, and to serve *within certain Limits only*?

Anf. As the Nation's chief Dependance must be upon *regular Forces*, wholly at his Majesty's Command: So the Addition of *Ten Thousand* (more or less) to his *regular Forces* must be allowed to be a much greater Security and Service to the Whole (and the Interest of the *Whole* is the Interest of *every Part*) than *four Times the Number*, that are independant, and for the separate Defence of any City or County only.

“ Our Ancestors, the *Britons*, (says a Writer
 “ of Note) when *Cæsar* invaded them, lived
 “ in separate Societies; but in Time of public
 “ Danger, all united under one Head: By this
 “ Means, their Effort of public Spirit was
 “ great, glorious, and successful; even the im-
 “ mortal Dictator could not withstand it, tho’
 “ he invaded them at the Head of the bravest
 “ Army the Sun ever beheld. But the Arts of
 “ the *Romans* soon found Means to disunite the
 “ *Britons*. Envy, Jealousy, and mean Suspi-
 “ cion detach’d them from the common Bond
 “ of public Interest. Each petty State and Cor-

“ poration form’d separate Associations, feeble,
 “ ridiculous Defences against common Danger.
 “ — Consultations within particular Counties
 “ about the Means of repelling common Dan-
 “ ger, are laudable and necessary, and so are
 “ Associations, when they serve as so many Re-
 “ servoirs for supplying the great Channel of
 “ Government; but if they are only partial Col-
 “ lections of Water without Communication
 “ with the main Stream, they are dangerous,
 “ and may be destructive. — A Man (our
 “ Author goes on) ought not now to say, *I*
 “ *will not stir beyond such or such Limits; nor*
 “ *will I fight but upon such and such Terms.*
 “ This is dissipating our Strength in such a Man-
 “ ner as renders it next to useless. — We have,
 “ I’m afraid, (he concludes) little to hope but
 “ from the Stand his Majesty himself, supported
 “ by the well-judg’d Zeal of his Subjects, shall
 “ be enabled to make, against a desperate,
 “ daring, and dangerous Rebellion.”

Query 7. Whether the Men who inlist, and
 are sworn and enrolled as a Part of his Majesty’s
 regular Forces, should immediately quit the
 Places of their Habitation; or, be only exer-
 cised on certain Days at Home; and be thus
 made fit for the public Service, in order to be de-
 tach’d in such Numbers, and at such Times, as
 his Majesty shall think proper?

Ans. Should the latter be preferred, it will
 likely encourage a much greater Number to inlist
 themselves; and none will enter upon *full Pay*,
 but such as are thus draughted off. The Rest
 besides

(besides the Bounty-Money, paid at the Time of their Inlistment) need only to be allowed out of the general Stock, an Equivalent for their Loss of Time, on the Days they exercise. It would be an additional Encouragement, was it to be determined by Lot, which of them enroll'd as above, shall make up the Number of each Draught.

Query 8. Whether the Contributions of Men and Money in the Country should be left to the Force of *circulary Letters* only, sent jointly or separately from the City of *London* by those of the *Establishment* and the several Denominations of *Protestant Dissenters*, to their respective Bodies? Or, would it not be more expeditious and effectual to send also, *some of each Denomination*, into different Quarters of the Kingdom, to attend or follow such Letters, in order to obviate Objections, excite them to Dispatch, and to communicate material Occurrences to their respective Heads?

Ans. This Method, its true, will be attended with some additional Charge; but will not the Charge be abundantly compensated by the Weight and Vigour that such a Deputation will probably give to the whole Design?

Query 9. Whether the *Method* of collecting Money in the Country should be left wholly to the Discretion of the several Denominations of Protestants in each Place? Or, should they be *advised* to *join* first in a personal Application from House to House; and then to make a public Collection on the Lord's Day, after Worship is over, in order
to

to take in the Contributions of such as were forgot, or shall have a Mind to advance more?

Ans. Such *Advice* may prevent Disputes about the Manner, and at the same Time will point out a Way most likely to make the Collection general, and considerable, and yet upon the whole free and easy.

Query 10. Whether the Money thus collected should be kept in certain *private Hands*, in Trust for the Uses above-mentioned? Or, should it be paid unto some of the *Collectors* or *Receivers* of his Majesty's Duties for the same Purpose, they giving a proper Receipt upon the Payment of it?

Ans. The Payment of it to *such Officers* takes off any Jealousy of selfish, sinister Views in the respective Managers of this Affair; and makes the whole Sum of immediate Advantage to the Public. It will be still *in Trust*, and in safe Hands, to be paid back in such Proportions, as the original Design of these Contributions shall require.

Query 11. Whether those Gentlemen who have already subscribed to *other Plans* for his Majesty's Service on this great Occasion, should not be admitted to insert the Sums they have already promised or paid, as well as the additional Sums they shall please to advance for the Encouragement of this, or any other Scheme?

Ans. The Concession seems not unreasonable, that so their Example of a smaller Subscription *now*, may not be imputed to a Narrowness of Spirit, or a Want of Zeal for the common Cause,

Cause, nor prove a Check to the generous Disposition of others, who never subscribed before.

Query 12. Whether some such Plan as this, be not proper to be laid before a select Number of *leading* Gentlemen among *Churchmen* and *Dissenters*, for their Opinion upon it; (suppose before the *Deputies* or *Committee* of the latter) in order to be communicated by them to their respective Bodies, in and about *London*, for their Approbation and Concurrence?

Ans. Some such Method will be paying a becoming Deference to the Whole; give every Denomination of Protestants an Opportunity of bearing their Part in the glorious Work, and to share in the Reputation of it: The Work thus executed will be a lasting Monument of their unblemish'd Loyalty, their Zeal for the present Constitution, and laudable Concern for the invaluable Blessings they enjoy, their *Religion*, *Laws*, and *Liberties*; and may, perhaps, stir up an Emulation in others to imitate or excel them.

If any Thing be further necessary to determine every *English Protestant* to exert his utmost Spirit and Force on this Occasion, the concluding Paragraphs of a well-wrote Pamphlet, entitled, *The History of the present Rebellion in SCOTLAND*, will supply it.

“ The Rebels (says he) are mustering their whole Force, in order to invade this Kingdom, where we doubt not, but they will meet a Reception worthy a brave Nation, whose all is at stake in the Contest. — We trust in God, that the Religion, Laws, Liberties, and Lives of this Country

Country will never, thro' the *Indolence* or *Cowardice* of its *Inhabitants*, be exposed to the *Mercy* and *Disposition* of a licentious *Rabble* and cruel *Banditti*."

"Indeed there are already many *Instances* of this *public Spirit* which not only *Individuals*, but whole *Bodies* of *Men* have already shewn; witness that ever-memorable *Association* in *Defence* of *public Credit*, enter'd unanimously into by so large a *Body* of *Merchants* in *London*, and which hath totally defeated one of the most wicked and basest *Designs* to blow up the whole *Nation*, which was ever devised by *Men*."

Yet our *Author*, who seems to have penetrated farther into the deep *Intrigues* of our *Enemies* than most *Writers*, can't take *Leave* of his *Reader* without these rousing, emphatical *Words*: "I shall conclude these *Papers* (adds he) with exhorting every *Man* in this *Kingdom* to exert himself, not only in his *Station*, but as far as *Health*, *Strength* and *Age* will permit him, to leave at present the *Calling* which he pursues, and how ever foreign his *Way* of *Life* may have been to *Arms*, to take them up, and enure himself to them: Nor should this be delay'd a *Moment*, for, I repeat it once more, HIS ALL IS AT STAKE. This is not the *Cause* of a *Party*: I shall be excused, if I say it is not the *Cause* in which the *King* only is concerned, your *Religion*, my *Countrymen*, your *Laws*, your *Liberties*, your *Lives*, the *Safety* of your *Wives* and *Children*; THE WHOLE is in *Danger*; and for *God Almighty's Sake*! lose not a *Moment* in *ARMING YOURSELVES* for their *Preservation*."

F I N I S.